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ABSTRACT

Philosophical reflections are offered on the ultimate aims of education and the social mission and responsibilities of teachers. An overview is given of education in the United States and the parallels that may be seen between the role of education in American and Nigerian societies. In discussing teacher education, it is pointed out that it is important for teachers to fully understand the philosophy, social forces, institutions, and human relations upon which the formal educational system is based. (JD)

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THINKING ABOUT EDUCATION: PHILOSOPHICAL ISSUES AND PERSPECTIVES

by

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The keynote address delivered at the tenth annual conference of the Philosophy of Education Association of Nigeria (PEAN), University of Benin, Bendel State, Nigeria, June 19, 1989

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THINKING ABOUT TEACHER EDUCATION PHILOSOPHICAL ISSUES AND PERSPECTIVES

by

Erskine S. Dottin

INTRODUCTION

Ladies and gentlemen, I am deeply honored to have been afforded this opportunity to address your distinguished educational organization - The Philosophy of Education Association of Nigeria (P.E.A.N.) at its tenth anniversary conference here in Benin City.

I must forewarn you that your program coordinator, and my dear friend, Jim Omatseye, was not cognizant when he asked me to be the keynote speaker that he was inviting an Afro-Saxon. Yes, that's right, an Afro-Saxon!

You see, I was born on the island of Barbados in the West Indies and migrated to North America in 1970. Shortly after arriving in the United States, I read an article in the magazine, JET, which stated that persons with black pigmentation from the West Indies were Afro-Saxons. The author of the article pointed out that an Afro-Saxon is a black West Indian, whose feet are in the West Indies, whose head is in the British Parliament, and whose bottom is in America.

On the other hand, now that I carry American citizenship, I am more aware of how quickly persons in countries other than the United States can identify - The American.

In fact, an American was holidaying in Barbados and was

staying at the Hilton Hotel. As you can tell, judging by the Hilton in your Federal capitol, Abuja, it can be quite extravagant and expensive for one to stay at a Hilton Hotel. This chap, however, was staying for about three months, and was giving $5.00 tips; that is, American dollars.

Well, one day, at lunch, he was served lobster, but his lobster had only one pincher/claw. Being a good American, he questioned the waiter as to why his lobster was served with only one pincer/claw. The waiter was a clever British chap, and replied that the Hotel's lobsters were so fresh, that they fought each other in the kitchen. To which the American replied in Texan vernacular: "Well, you take this loser back, and bring me a damn winner."

My role today is not simply to titillate your funny senses, but hopefully to share with you as you explore your conference theme: PHILOSOPHY AND TEACHER EDUCATION PROGRAMS IN NIGERIA.

My presentation, therefore, will be in three parts. First, I would like to say a few things about teacher education, especially in the U.S.A. Second, I would like to share with you the state of foundations of education in teacher education. Third, I would like to inquire into whether you philosophers are equipping students; i.e., teachers with the kind of educational passport that offers entry to self-growth and freedom.

Permit me the opportunity, however, to preface my remarks today with some autobiographical data. I ply my professional wares as a teacher educator at the University of West Florida,

Pensacola, Florida. I have been involved in several administrative capacities in the American Educational Studies Association, the national professional organization for Foundations of Education Scholars. I am the immediate past president of the Florida Foundations of Education and Policy Studies Society, and the current president of the Southeast Philosophy of Education Society of the U.S.A. I am presently an American Fulbright Lecturer in Education at Rivers State University of Science and Technology, Port Harcourt. I have been in Port Harcourt since September 1988 and will be departing for the U.S.A. on July 1, 1989.

I owe an incredible debt to Jim Omatseye who instigated my pursuit of the Fulbright Scholarship, but who by the luck of the draw, was unable to get me to spend the year at Uniben. Nevertheless, you can say he got me to Nigeria, and as is evidenced, to Uniben here today.

I thus bring you at P.E.A.N. sincerest greetings from your organizational counterparts in the U.S.A.

THINKING ABOUT EDUCATION

Before delving into the subject of teacher education, it is propitious to examine the purpose of education or in other words, its aims. As most of you know, the famous philosophical pragmatist, John Dewey put it this way: "Education, as such, has no aims, only persons, parents, teachers, etc., have aims, not an abstract idea like education" (Dewey, 1916, p.107).

One of my favorite authors, J. Krishnamurti, explores the question of educational aims this way. Writing in his book THINK ON THESE THINGS, he asks:

> Why do we go to school, why do we learn various subjects, why do we pass examinations and compete with each other for better grades? What does this so-called education mean, and what is it all about? (p.9).

To Krishnamurti, this should be a very important question, "...not only for the students, but also for the parents, for the teachers, and for everyone who loves this earth." (Krishnamurti, 1964, p.9).

Like Krishnamurti, I also want to ask whether education has any meaning or purpose unless it helps one "...to understand the vast expanse of life with all its subtleties, with its extraordinary beauty, its sorrows and joys." (Krishnamurti, 1964, n.9).

My experience in Nigeria leads me to conclude that there are many Nigerian academicians who perceive the aim of education to be that of helping students to prepare for and pass examinations and become very proficient in mathematics, physics, engineering, biology, and if you will, philosophy,and get a job. But isn't that only a small corner of life? According to Krishnamurti:

> Life is the poor and the rich; life is the constant battle between groups, races and nations; life is meditation; life is what we call religion, and it is also the subtle, hidden things of the mind - the envies, the ambitions, the

passions, the fears, fulfillments and anxieties. All this and much more is life. (Krishnamurti, 1964, p.10).

Could the aim of education, therefore, be to cultivate in us the intelligence to try and find the answers to life's problems? Of course, to some, the term intelligence conjures up the California Stanford-Binet formula of MA/CA x 100 = intelligence quotient. To others, the term may conjure up the acronym M.I.N.D. which according to Guy Glaxton in his book, LIVE AND LEARN: AN INTRODUCTION TO THE PSYCHOLOGY OF GROWTH AND CHANGE IN EVERYDAY LIFE, means "the mechanisms for integrating needs and desires."

But suppose we perceive intelligence as the "capacity ... to think freely without fear, without a formula, so that you begin to discover for yourself what is real, what is true," (Krishnamurti, 1964, p.11) then, any atmosphere/environment that induces fear is antithetical to the cultivation of this form of intelligence, i.e., education.

Education whose aim is antithetical to the cultivation of this form of intelligence seems not intended to produce literacy for freedom (Bowers, 1974; Greene, 1982) in the masses, i.e., education for consciousness, but instead seems to be a form of what Paula Freire calls "pedagogy of the oppressed," and what the American scholar, Joel Spring calls "the sorting machine."

Social existence and social reality in this context become a mad, confused struggle by all to arrive at a safe place, a position of power or comfort, (Krishnamurti, 1964). Now is it, asks Krishnamurti, "the purpose of education merely to help one

to conform to the pattern of such a rotten social reality? Or is it to give one freedom - complete freedom to grow and create a different society, a new world?" (Krishnamurti, 1964).

Marilyn Fergusson, author of THE AQUARIAN CONSPIRACY: PERSONAL AND SOCIAL TRANSFORMATION IN THE 80'S. offers a poignant point: "Ultimately, every human being wants to feel there is some inner and deeper meaning to his existence than just being and consuming and since he begins to feel that way, he wants his social organization to correspond to that feeling."

Peter Berger and Thomas Luckmann, American sociologists, contend that social relations are to a large degree controlled by social structures or social orders. They further posit that an individual comes to know self through a social consciousness which is shaped by the norms, values, beliefs and expectations of the social order. (Berger and Luckmann, 1967).

When these norms, beliefs, and so on, of the social structures are taken for granted and not examined, or are made to appear as the only reality, a form of "bad faith" according to Jean-Paul Sartre, then individual selves may be merely a reflection of the social order and social definition, rather than individual authentic selves.

Does the schooling enterprise or education order, be it teacher education, facilitate this taken-for-granted world view by helping one to conform to the pattern of the status-quo through its norms, values, curricular content, social structure and the production and consumption knowledge process?

The person who simply conforms, who follows things the way they are, does not constantly inquire, does not constantly observe, does not constantly learn, is not constantly aware, and thus may not constantly be educated.

Should members of the Philosophy of Education Association of Nigeria be assisting persons to understand life? Or are you facilitating mere proficiency in subject matter to serve national economic and political needs?

Are you helping this developing country, Nigeria - a country that was under colonial rule, and is struggling to restructure its educational system, to produce what Albert Memmi (1965) calls the "colonized mind," or are you facilitating literacy for freedom through philosophical means.

Shouldn't P.E.A.N.'s aim be to enhance an enlightened citizenry for the collective freedom of all?

Since aims/purpose are answered more on the basis of human value judgments than on the basis of facts, then your organization's educational relevance is self-determined to assist in offering philosophical guidance to educational pursuits of educational purpose, goals, and so on.

Professor Chukwundum Okolo of the University of Nigeria, Nsukka in 1985 in the introduction to his pamphlet entitled, PHILOSOPHY AND NIGERIAN POLITICS, states that:

> To the average Nigerian, African for that matter, the most obscure association of Nigerian Academics is, perhaps, the Nigerian Philosophical Association formed in the mid-seventies. (p.v.)

The same author went on to point out, however, that "...philosophy in the academic sense is a...serious enterprise. Consequently, the association of philosophers (and may I add, P.E.A.N.) Nigerian, or otherwise, is something serious. It is simply not an association of wasted or useless academics" (p.v.)

Of course, to philosophize in a connotative sense has varied interpretations. For example, Dr. Bill Cosby, the famous American entertainer, actor, and now educator, said that when he was attending Temple University in the U.S.A. as an undergraduate studying physical education, he had a girl friend who was a philosophy major. However, he thought that philosophy majors were smarter than physical education majors. His girl friend would walk around starring endlessly into space, and in a form of soliloquy, ask, "Why is there air?", repeatedly. He, on the other hand, the physical education major, knew why there was air: to blow up volleyballs, and basketballs.

Another way of seeing this matter of the importance of philosophy is told by two men sitting in a boat on a lake. One is a common fisherman, the other a renowned philosopher.

As they engage in deep conversation the philosopher says to the fisherman: "Have you ever studied any of the great works of literature?" To which the fisherman replies, "No." Then says the philosopher: "You have lost a third of your life."

As the conversation continues, the philosopher inquires as to whether the fisherman had read any of the great philosophers. To which the fisherman replies, "No." Then says the philosopher, "You have lost two-thirds of your life."

At about this point, the boat hit a reef, and began to sink. The fisherman, in quiet repose, turns to the philosopher and asks, "Do you know how to swim?" "No," says the philosopher. Then says the fisherman, "I think you have lost your whole damn life."

TEACHER EDUCATION

Permit me now to turn more specifically to that area within most universities that evokes nausea for some, and euphoria for others: I am referring to Teacher Education.

The more perspicacious of you would have long been cognizant that teacher training was not considered fit for what Jacques Barzun coined "The House of Intellect." In the U.S.A., the 19th and early 20th Century normal schools took care of pedagogical training. In Nigeria, from all indications, Missionary schools filled the bill.

In fact, it was assumed in the U.S.A. that teacher education graduates would not fill leadership roles or positions, and that most of them according to Merle Borrowman "Would remain in the classroom, teaching a curriculum prescribed by the board of education, through texts selected by that board or provided on a chance basis by parents, and according to methods suggested by master teachers or educational theorists, most of whom had been educated in the colleges." (Borrowman, 1965, p.22).

Borrowman further illuminates the fact that teacher education in the early U.S.A. Normal schools was not seen as a scholarly endeavor by pointing out that: "The normal schools...recruited a class of students who had limited

opportunities for advanced education elsewhere or for achievement in other professions than teaching." (Borrowman, 1965, p.22).

The Latin etymology of the word pedagogy thus has given solace to a long held academic view that "He who can does, he who cannot teaches." (Bernard Shaw, Maxims for Revolutionists) In fact, H. L. Mencken, raises the pedagogical question this way: "The average school master is and always must be essentially an ass, for how can one imagine an intelligent man engaging in so puerile an avocation?"

The vocational priority given to the embryonic and early teacher education both in the U.S.A. and in Nigeria (Okafor, 1971) has fueled a long standing hostility on the part of traditional academic university faculty toward what they perceive as vocational education in the "House of Intellect."

There is no surprise to find, then, a tradition of polemic and vitriolic works by academicians who attack the work and intelligence of professors of education, and the quality of teacher education in general. (See the work of Arthur Bestor, 1956; James Koerner, 1963; Francis Griffith, 1963; among others).

This internecine warfare has facilitated an arrangement in which academicians more or less oversee general education and the academic content for the teacher's teaching specialty, and teacher educator oversee pedagogy.

The basic fight over how to prepare teachers is waging strongly in the U.S.A. over a number of fronts.

First, there are those who challenge the traditional training format of a four-year program (two years basically for

general education requirements, and two years to include specialty studies and professional education requirements). Instead, some are proposing a four year liberal arts education for pre-service teachers followed by a fifth-year of highly professionalized training. The Holmes Group led by the nation's deans of colleges of education and the Carnegie Task force on teaching as a profession are leading harbingers of this proposal. (See, Tomorrow's teachers: A report of the Holmes Group, 1986; and A Nation Prepared: Teachers for the 21st Century: report of the task force on teaching as a profession, 1986).

Second, therefore, is a battle over who should be admitted to teacher education programs. Those who assume that teaching is an intellectual activity requiring people of substantial intellectual accomplishment like for example the Holmes Group, Mortimer Adler, and others who espouse the ideas of James Conant are urging for a kind of recruitment that would emphasize intellectual accomplishments in high school, and a depth of liberal arts training as the basic prerequisites for entry into teacher education. (See, Conant, 1963; Homes Group, 1986; Adler, 1982).

On the other hand, those who assume that basic skills, grade point average and standardized test scores are predictors of a student's success in a teacher education program are instrumental in leading the growing action by states to mandate minimum GPA requirements. A report by the American Association of Colleges for Teacher Education in 1987 revealed that nineteen states had legislatively mandated minimum GPA requirements as a

criterion for entry into teacher education. This focus has also precipitated an increase in basic skills admission testing. According to a 1987 report published by the Office of Educational Research and Improvement of the U.S. Department of Education, twenty-seven states had admissions testing programs for entry into teacher education.

While it is agreed that many of the characteristics often associated with effective teachers are such dispositions as caring, dedication, sensitivity, and so on, the major admissions to teacher education focus seems more imbedded in an assumption that the critical aspects of teaching can be quantified.

Third, there are those who are arguing that general education and knowledge of the discipline to be taught should be the only prerequisites for holding a teaching position. On the other hand, many teacher educators are contending that additionally there is a common body of knowledge about teaching and learning that all prospective teachers must acquire. Historically, this body of knowledge has been referred to as professional studies and is supposed to prepare education students to work effectively in their professional education roles. It has centered around a few curriculum constants: educational foundations, educational psychology, educational methods, and an internship or teaching practice.

There is, however, much disagreement over the nature and amount of this so-called esoteric body of essential knowledge in the preservice teacher education curriculum.

Those who resurrect the ideas of James Conant (1963) and James Koerner (1963) argue that the professional education component in teacher education lacks credibility and academic validity. Those like the Southern Regional Education Board, a highly influential policy-making body in teacher education in the U.S.A. contend that:

> The 'foundations' courses that cover the history, philosophy, and sociological as well as legal aspects of education and schools have little relevance to students before they teach in schools. Graduates of the colleges of education constantly give low ratings to these courses. The compression of even more topics into these 'Introduction to Education' courses has reduced them to snatches students are expected to digest and memorize, often without impact on their experiences as beginning teachers. (SREB, 1985, p.7).

Some persons have questioned the general methods courses as overweighting the teacher education curriculum at the expense of courses in the subjects to be taught and therefore propose they be replaced with subject matter oriented studies of teaching and learning. (Holmes Group, 1986; National Commission on Excellence in Education, 1983).

Others are challenging the assumption that there is an esoteric body of knowledge available to distinguish the teacher from the well-educated person, and that knowledge must be gained in the professional education courses, by legislating a process that allows an individual with a baccalaureate degree in

specified subject areas to teach in public schools of the states without having completed a teacher preparation program at an institution of higher education. This process has come to be known as "Alternate Certification".

Some teacher educators have retaliated by insisting that in order for public school teachers to be regarded as professionals they must be in possession of some esoteric body of knowledge that sets them apart from other well-educated people. To them, this knowledge must be provided in professional education programs and courses, and is a knowledge base coming from research that shows the teacher behaviors that positively influence student achievement. (Berliner, 1984; Florida Education Standards Commission, 1988) To these persons, we now have a science of education that is derived from studying life in the classroom, and this knowledge base should be the justification for professional studies in teacher education.

Fourth, there are challenges to state licensure the process by which an agency of the state government grants permission to persons meeting predetermined state qualifications to practice the (education) profession.

The assumption that the state must control the gate to teaching in order to protect the public and its children is being challenged by those who believe that the public and its children need to be protected from the monopolistic state. According to Love (1973) the flaw in the monopolistic game is the irony in which professors who teach the education courses in a university are not required to have taken the same courses - and be

certified - themselves. To him, accreditation and certification, that is, licensure, is a lot of hokum because the teachers who teach the elementary and secondary school teachers can't teach in elementary and secondary schools themselves. Such thinking has led to a proliferation of what is now called - Home Schooling.

Fifth, there are challenges to state licensing in the form of granting professional recognition to teachers through certification awarded by a National Board for Professional Teaching Standards. Certification would be issued by the profession and would accord professional recognition, while state licensing would quarantee para-professional qualifications. Salary would be commensurate with professional status in that certified professionals could command salaries in the range of $50,000 to $75,000.

I assume from my quick perusal of the National Universities Commission of Nigeria publications vis-a-vis minimum academic standards for education that teacher education in Nigeria, like in the U.S.A., is undergoing tremendous changes and is therefore pregnant with philosophical opportunities.

For example, my colleagues, Jim Macmillan at Florida State University and Jim Garrison at Virginia Polytechnic Institute and State University, have brought philosophical direction to teaching research. They have shown philosophically that: "Teachers come to the pedagogical setting with a bundle of ideas about teaching, about its purposes, its goals, about the best modes and methods of approaching certain subjects with specific students... " Research on teaching has to be filtered through

these teachers if it is to have any effect on schools." (Garrison & Macmillan, 1987, p.41). In other words they argue, "To merely provide facts or findings of nontheoretical driven research is to provide teachers with no help in developing their own theories of the pedagogical situation". (Garrison & Macmillan, 1987,p.42). This author has looked at the Alternate Certification Policy in Florida and found the underlying philosophical assumptions to be questionable. In order to buy the Alternate Certification Program one must inherently accept the tacit philosophical assumptions of behaviorism, i.e.; stimulus-response modes of knowing and measurement as the sole means for evaluating teacher performance.

Steven Miller has shown that educational policy analysis in teacher education would benefit immeasurably from the philosophy of education. One appropriate function for the philosophy of education would be to critically examine the underlying assumptions of "policy-making". (Miller, 1987)

FOUNDATIONS OF EDUCATION

Now may I turn to a curricular area within teacher education that had its origins in America at Teachers College, Columbia University, New York City sometime in the late 1920's.

Faculty members at Teachers College, Columbia University in the 1920's were discussing the need for a new approach to teacher education. Under the rubric of the "Kilpatrick Discussion Group" their focus was on the relations between school and society. Spurred by the crises of the Great Depression, and the need for the "teacher statesman" they developed the first

Social Foundations of Education course in 1934. However, like Neil Armstrong the first human to step on the moon's surface, they not only created a course (one small step for man) but a new field of study (one giant step for mankind).

The faculty members of the "Kilpatrick Discussion Group" had come to believe that all teachers should become students of the issues of contemporary society, and culture, and of the relations of these issues to questions of educational aims, methods, and programs. They also believed that an interdisciplinary approach was conducive to adequate treatment of these issues, and in keeping with this thinking they brought the psychological, sociological, economic, historical and philosophical perspectives together into a division of educational foundations, and recommended the requirement that teachers pursuing a graduate degree of work in scattered courses in psychology or philosophy or history be replaced by the interdisciplinary courses in educational foundations. (Tozer & McAninch, 1987,p.9).

Social foundations of education has thus come to mean that component of teacher education which: (a) is the interface between the pedagogical training of the broader liberal arts education for teachers; and (b) serves as both a theoretical foundation for the subsequent methodological components and an integrative and interpretive perspective for the overall program. (McDowell, 1977, p.231).

While scholars like the renowned Professor Maxine Greene of Columbia University insists that there must always be a place

in teacher education for the foundations specialists whose main interest is in interpreting - and equipping teachers to look through the perspectives opened by history, sociology, anthropology, economics, and philosophy, a form of what W. O. Stanley labels the "craft mentality"; has continually plagued the existence of the foundations of education in teacher education. This "craft mentality" sees the task of the teacher to be that of a competent classroom operator. Accordingly, no course is essential or desirable unless its content shows up directly in teaching practice. From this point of view teachers need only an adequate command of subject matter and the skills and techniques of the trade. (Stanley, 1968) This argument unfortunately appeals to many lay reformers of education; liberal arts faculty; school administrators; teachers in training; and yes, some professors of education.

As W. C. Stanley points out the argument is flawed in that it assumes either all of the basic problems of education - of purposes, of organization, of curriculum, are already solved or these problems should be solved without the participation of the class room teacher. (Stanley, 1968).

The "craft mentality" syndrome separates the administrator, presumably the policy-maker from the teacher who carries out the orders of the boss. Without raising the spectre of a conspiracy theory may I point to a trend in America (I don't know if it is also happening in Nigeria) toward terminating foundations of education programs as separate departments and incorporating foundations faculty into existing Educational

Administration or Curriculum and Instruction Departments. (Shea & Henry, 1986).

Do the members of P.E.A.N. give tacit support to this "craft mentality"? Is P.E.A.N.'s organizational interest in seeing that instruction in that component of teacher education known as the foundations of education examine social institutions, processes, and ideals in an inter-disciplinary course of study that is critical in orientation and that helps students develop interpretive, normative and critical points of view regarding society, schooling and education?

The findings of a four-page survey sent out by the past President of the American Educational Studies Association, Dr. Alan Jones, in the summer of 1988 to deans, directors, and chairs of all schools, colleges and departments of education at member institutions of the American Association of College of Teacher Education indicates strong support for the foundations. The same study also showed that respondents considered the following to be more important in priority in professional education than social foundations of education: methods courses, psychology of education, reading and curriculum and development.

In order to preserve the humanistic foundations of education (history and philosophy of education) in teacher education, can P.E.A.N. take the lead in creating in Nigeria the American likes of the Council of Learned Societies in Education (CLSE). This society has become the umbrella organization for all of the foundations of education groups: The American Educational Studies Association, The Comparative and

International Education Society, The History of Education Society, The International Society of Educational Biography, The John Dewey Society, The Midwest History of Education Society, The Philosophy of Education Society, The Society for Educational Reconstruction, and the Society of Professors of Education. Recent members of CLSE are the Southwest Philosophy of Education Society, The Texas Educational Foundations Society, and The Association for Philosophy of Education.

Shouldn't P.E.A.N. be developing and disseminating Standards for Academic and Professional Instruction in Foundations of Education, Educational Studies and Educational Policy Studies similar to those put out by The Council of Learned Societies in Education? These standards give a curricular framework for the inclusion of foundations of education in the pre-service teacher education degree program; in in-service professional development programs (for you, Institutes of Education); in graduate programs and specialist degree programs; and address the preparation of faculty in foundations of education and professional development.

Isn't this a propitious moment for P.E.A.N. for such endeavors in light of the new accreditation guidelines for Nigerian universities being promulgated by the National Universities Commission?

PASSPORT TO SELF-GROWTH AND FREEDOM

I am sure that you here in Nigeria, like other educators around the globe, are highly cognizant of the 3 R's *vis-a-vis* their importance in schooling. However, the eminent

anthropologist, Ashley Montagu, warns that educators had better give priority to a fourth R from which the basic 3 R's find human purpose - that is RELATIONS.

Are the deliberations and policy outcomes of P.E.A.N. intended to enhance effective human relations, i.e., effective human beings?

Human beings are basically and fundamentally events in time and space; not a soul, a person, consciousness and so on. Events so can be described from sociological, psychological, political, neurological, philosophical, perspectives. We use descriptive constructs as ways of trying to make sense of events by conceptualizing about them. Theories are, therefore, sets of descriptive constructs about events. Theoretical constructs guide us toward describing the event. For example, the unconscious remains a working theoretical construct. The only reason for our believing in an unconscious is that by assuming it human phenomena become explicable.

Theories fit in with an individual's beliefs about the nature of things and are held on grounds of sheer personal faith.

Is P.E.A.N. offering those in teacher education their own theoretical passports? Like Teilhard de Chardin, Michael Polanyi, and D.T. Suzuki does P.E.A.N. emphasize the ultimate role of the person in constructing, adopting, and modifying theories? Or does P.E.A.N. subscribe to an approach for those in teacher education which assumes a fundamental division into two or more kinds of basic events? Does P.E.A.N. perpetuate what Alvin Mahrer calls a "theorogenic problem" by ascribing to events

as basically matter on the one hand (physical, bodily) and soul on the other (psychic, mental).

Is a synapse more real than an intention? Is a chemical bond more real than a reinforcement? Are brains more real than thoughts?

Will the educational passport offered to those in teacher education provide new vistas in which the holders do not confuse the mode of description of an event with the essential nature of that event?

The effective human being exhibits certain relationships within and with the external world. He/She is committed to undergoing an internal journey of self-awareness; he/she enjoys his/her potentials for experiencing his/her deeper potentials, that is self-reflection; is comfortably free to express what both he/she and the other individual are privately sensing or thinking.

He/She constructs an integrated social world; is comfortable in letting others be who they are; enjoys "I-Thou" relationships; and widens the gap between him/herself and social norms.

R.D. Laing says a person is the me or you, he or she, whereby an object is experienced...one will never find persons by studying persons as though they were only objects...to objectify a person is to negate his/her subjective consciousness of the world which is another way of negating a person's experience of him/herself and the world. To do so, that is to destroy experience, precipitates destructive behavior.

Will the P.E.A.N. deliberations help to produce effective teachers (i.e., human beings)? That is, teachers who will help other Nigerians to be who they are? Will such teachers help the Nigerian population to sort out whether ability to speak English well makes them Europeans, or will such teachers help Nigerians to realize that cultural origins are critical to understanding themselves, i.e., being real? Educational curricula developed for oppressed peoples by their oppressors are not conducive in enhancing the oppressed being who they are.

Human effectiveness is not just a matter of passing skills nor of being possessed by skills either. It is easy to hide behind skills and avoid relating to people. Human effectiveness is the affective use of the individual's own self: combining his/her own knowledge and sensitivity with his/her own unique ways of putting it into operation so as to be helpful to others. Learning to be a human is therefore not just learning a job - it is learning a new way of being yourself. The place to improve the world is first in one's own heart and head and hands and then work outward from there.

Is P.E.A.N. equipping teachers with passports to participate fully in decisions that affect their lives? A famous philosopher once said that "no man is free who is not master of himself". Authority deprives human development of responsibility and proclaims us as products of mysterious forces beyond our control. It teaches that society and environment shape the lives of persons; that rather than doing they are done to; and that self-improvement is a foolish dream. Is P.E.A.N.'s work intended

to integrate schooling and work more closely in order to bring together theoretical training with the practice of living - an outcome of which is responsibility?

Education from an outside-in perspective is simply a change in behavior. In this sense, learning is a function of need from the point of view of an outsider. The dispensing of information/knowledge becomes the pedagogical end. Education from an inside-out mode seeks to help persons discover the personal meaning of information they receive for their lives so that they might behave differently as a result.

Is P.E.A.N. helping teachers to look for convergent or divergent answers to the issues facing the nation? If convergence is the focus, then P.E.A.N. is facilitating "maintenance learning", which is the acquisition of fixed outlooks, methods and rules for dealing with known and recurring situations. (Botkins, et al., 1979)

According to Julius Nyerere, "Development means freedom and liberation. Development means people. But people cannot be developed, human beings can only develop themselves."

Autonomy is the prerequisite of freedom; from it springs independence and self-fulfillment, and without it liberty is impossible. Autonomy derives from the development of critical judgement. Is P.E.A.N.'s passport for teachers infused with critical thinking skills? Meanings are <u>capta,</u> there are not <u>data</u>. Whenever meanings accrue there is education. Thinking is the skill <u>par excellence</u> that helps us to acquire meaning.

Is P.E.A.N. and ephemeral coalition for expediency and exploitation? Or is it's passport stamp that of a human community of fellowship and conviviality where persons feel they are respected and accepted - in other words, care for each other?

Some say that society in the world of western philosophy pursues the "virtues" of competition, whereas in the world of eastern philosophy the road to personal enrichment advocates the "virtues" of cooperation in harmony with others and one's environment.

Perhaps the better way for people as a whole on a planet of dwindling resources is to share through cooperative ventures rather than compete through gluttonous self-interest ventures. If this is true on a global basis, how much more is it true in our personal lives on a local basis?

As persons invest themselves in collaborative group approaches they develop a firmer sense of their own identity. Human problems identified and delineated through comparative solutions, help persons to become more creative individuals.

Will P.E.A.N. provide philosophical passports to teacher educators, policy makers, scholars, and parents - to all who care about the meaning of life - that will offer open entry to define our humanness, our untapped potentials, and our relationships as individuals to the community, nation, and planet?

I trust the P.E.A.N. will help teachers to:

1. Challenge the view that the main purpose of education is to enhance national prestige, technological superiority, and commercial success in some international competition.

2. Question the meaning of "basic skills" which now include computer literacy. Any list of basic skills must start with such things as self-knowledge and self-esteem, moral sensitivity and personal integrity.

3. Defend the dignity of the child against the regimented structure of most classrooms where children are forced to sit still and quiet, marshalled from activity to the next by command of the adult authority.

4. Offer new perspective on problems such as learning disabilities, drug abuse and suicide. We must ask whose interests it serves to blame the young victims when a culture does not serve the needs of human development?

5. Examine the popular myth that public education guarantees social and economic equality.

This is a radical agenda but one which is within the domain of the interpretive, normative and critical perspectives of the foundations of education that component of teacher education which bridges the gap between the educated person and the professional teacher.

May I, therefore, conclude with these famous lines:

> Rather than pouring knowledge into students, education should consist of giving them command of their own "senses and understandings".

Thank you very much for letting me a part of your tenth annual conference.

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